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is a counsel of honesty, but ought not to be heard if it is a counsel of despair" (pp. 44, 45 ; cf. p. 232). One or two main positions, taken repeatedly in the different essays, may be noted. Pleasure and happiness are thus distinguished : "Pleasure may be enjoyed for the moment without any thought of the future. . . . But happiness appears to be hardly possible without a sense of security, much less with annihilation always in sight" (p. 20, cf. p. 131). Again the author finds "a glimpse of possible reconciliation between evolution and our moral instincts" in the reflection that "upward struggle towards perfection, rather than perfection created by fiat," may be the law of the universe (p. 21, cf. pp. 129, 130, 225). Take finally this fine characterization of man's superiority to other animals : "He alone pursues moral good ; he alone is religious ; he alone is speculative, looking before and after ; he alone feels the influence of beauty, and expresses his sense of it in poetry and art ; what is lust in brutes in him alone is love ; he alone thinks or dreams that there is in him anything that ought not to die" (p. 101 ; cf. pp. 232, 233).

J. S.

Habit and Instinct. By C. LLOYD MORGAN. London and New York, Edward Arnold, 1896. — pp. 351.

This volume gives permanent form to the material contained in the author's lectures delivered before the Lowell Institute during the winter of 1895-6. The work treats of two closely related problems. The first nine chapters attempt to assign to habit and instinct their place in the development of animal activities, and incidentally to indicate their relation to feeling and sensation. The last six chapters, on the other hand, deal with the vexed question of the inheritance of acquired characteristics. Chapters II to V are occupied with observations on young birds and mammals, and furnish the data for the constructive work. The chapters that follow discuss the relation of consciousness to instinct and habit, imitation, and the relation of instinct to emotion. The author's thesis is, in outline, that the individual organism has at birth numerous dispositions and tendencies by virtue of which it responds to different stimuli or sets of stimuli with definite reactions. These reactions, though the result of unconscious (*i.e.*, organic) conditions, become conscious indirectly through the special senses, and directly by what Professor Morgan very happily calls the 'back stroke' of sensations that arise from the movements themselves.

Consciousness selects and repeats those movements that are helpful or give rise to pleasure. The repetition aids in rendering the reactions stable or automatic, and so develops habit. Imitation supplements instinct by permitting actions which have developed in one individual to be transferred to another, there to be chosen and repeated by consciousness just as if they were part of the original endowment. Impulse is just the 'back stroke' from these spontaneous movements, and emotion consists of a group of sensations that arises from movements of the viscera.

The instincts of mating, nest-building, and migration in birds furnish the chief data for the solution of the second problem, the inheritance of acquired characteristics, though the progress of humanity and heredity in man also furnish their quota of evidence. The conclusions are formulated in the following statement: "Though there may be no direct transmission of acquired characters, yet acquired modifications of structure may permit congenital variations of a similar kind, other variations being suppressed by natural selection." This purports to be a compromise between the two schools, but it looks very much like a complete surrender to Weismannism. For how acquired modifications of structure are to permit congenital variations of a similar kind in the offspring, unless they are themselves directly transmitted, is not at all clear in itself, nor is it made so in the chapters which this statement summarizes.

The work, as a whole, is valuable rather for its wealth of accumulated material than as a contribution to current theory. The form of presentation still shows traces of the diffuseness considered essential to the popular lecture; but what is lost in conciseness is gained in clearness of expression and in interest.

W. B. PILLSBURY.

The following books have also been received:

History of Intellectual Development. By J. B. CROZIER. Vol. I. London, Longmans, Green & Co., 1897. — pp. xv, 538.

A Bibliography of Philosophy. By W. S. SONNENSCHN. London, Swan Sonnenschein & Co., 1897.

Geschichte des Idealismus. Von OTTO WILLMANN. Dritter Band: Der Idealismus der Neuzeit. Braunschweig, Friedrich Vieweg und Sohn, 1897. — pp. vi, 961.

La sociologie. Par AUGUSTE COMTE. Résumé par ÉMILE RIGOLAGE. Paris, Alcan, 1897. — pp. xv, 472.

Les origines du socialisme d'état. Par C. ANDLER. Paris, Alcan, 1897. — pp. 495.

L'avenir de la race blanche. Par J. NOVICOW. Paris, Alcan, 1897. — pp. 183.

Les criminels. Par ENRICO FERRI. Traduit de l'italien par E. LAURANT. Paris, Alcan, 1897. — pp. viii, 180.

Psycho-physiologie du génie et du talent. Par MAX NORDAU. Traduit de l'allemand par AUGUSTE DIETRICH. Paris, Alcan, 1897. — pp. 169.

Précis de logique évolutionniste. Par PAUL REGNAUD. Paris, Alcan, 1897. — pp. iv, 215.

La religion de la science et de l'esprit pur. Par J. STRADA. Tome premier. Paris, Alcan, 1897. — pp. xvi, 405.